



The Saturday Evening Post—January 17, 1959

The Pope's Commandos

By ERNEST O. HAUSER

For 424 years the Jesuits have had to contend with enemies inside the Roman Catholic Church as well as outside. Here are little-known facts about this controversial Order. ROME.

The Jesuits! No other group of men has, down the centuries, furnished so much material for hot controversy. By far the largest and, in many ways, most influential of the religious orders of the Catholic Church, it is also the most feared, the most suspected and the most maligned. There are people who believe that every Jesuit has horns and cloven hoofs, others will swear no Jesuit can look you in the eye, and children have been known to run off yelling when greeted by a friendly Jesuit. Wars, revolutions and intrigues have often been laid to their doorstep, and almost every thing a Jesuit may say is automatically taken to be double talk. The very name, "Jesuit," originated as a defamation, implying a great show of sanctimony, and nothing is more typical of the defiant spirit of the order than its adoption of the taunt to designate the members of what is still officially and formidably known as the Society of Jesus—"S.J."

What is its function in this world? A body of religious men devoted to the spiritual perfection of themselves and others, the Jesuits may exercise their apostolate in a variety of ways, including teaching, preaching, missionary work, and social action. The order's Latin motto, *Ad Maiorem Dei Gloriam*—For the Greater Glory of God—places the emphasis on "greater." Their minds fixed on this single purpose, the Jesuits have, through the 424 years of their existence, contributed no end to the great forward rush of Western civilization. The order's history glows with the names of brilliant thinkers, as well as those of twenty-seven saints and many martyrs. And there is no more striking proof of its appeal to modern Catholics than the fact that its membership has doubled since the first World War. The last ten years alone have seen an increase of 5000 members.

Of the world's 34,000 Jesuits, no fewer than 7500 are Americans. They form the largest and, in some respects, most vigorous national group within the order. And though the headquarters of the society remains in Rome, a stone's throw from the Vatican. the weight of

the American contingent is making itself felt increasingly, here at the top. For the first time in Jesuit history, two key positions are now held by Americans—Father James W. Naughton serves as the society's executive secretary, while Father Timothy L. Bouscaren, as procurator general is charged with the society's relations with the Holy See. A third American, Father Vincent A. McCormick, the American “Assistant,” is one of the most highly respected members of the group of nine consultants who form the order's cabinet.

In the United States, the Jesuits are looked upon as one of the most active and most influential elements within the Catholic community. Best known for their great string of colleges and universities—among them Fordham University, New York; St. Louis University, St. Louis, Missouri; Marquette University, Milwaukee, Wisconsin; the University of San Francisco; Boston College; and Loyola University, Chicago, Illinois—they are now in charge of more than 120,000 students. However, education is by no means their sole interest. American Jesuits run houses of retreat, service Catholic parish churches, publish such intellectual periodicals as *America* and *Thought*, and operate an FM radio station in New York, as well as a radio and TV station in New Orleans. Their Sacred Heart program of music, talk and prayer, carried by hundreds of commercial radio and TV stations, enjoys a large, constantly growing audience in every part of the United States.

But the United States, with its ten Jesuit provinces, is only one of nine assistancies, or geographic regions, into which the society divides itself for administrative reasons. Each province is administered by a “provincial,” and each assistancy is represented at world headquarters by an “assistant.” Horizontally, the order is divided into three main categories—some 17,700 “fathers,” or priests; some 10,600 “scholastics,” or future, priests; and some 5700 lay brothers employed largely at clerical and domestic chores and subject to a relatively short, informal training. The last-named—though they, too, are Jesuits—are not included in the scope of our study.

There is, at first sight, something baffling about Jesuits. Although they form an order, they are neither monks nor friars, but “clerks regular.” They do not live in monasteries but in houses. They are distinguished by no picturesque habit. The ankle-length black cassock, with the broad, black cincture, which Jesuits wear in the streets of Italy and other European countries, becomes in the United States an indoors garb—out on the street, the American Jesuit is dressed like any other priest, and the magnificent, cartwheel Roman hat deteriorates into a commonplace black felt hat. In hot countries the Jesuit wears white. And, when a delicate assignment calls for it, he may confront the world in civvies.

This singular adaptability is very much in keeping with the character and purpose of the order. Founded in 1534, by Íñigo de Oñez y Loyola, a Spanish nobleman and soldier known to the world as St. Ignatius, it was conceived as a spiritual shock battalion, a light cavalry of the Roman Church. Ignatius had been wounded by a cannon ball at the siege of Pampeluna and, convalescing, had vowed to lead the life of an ascetic, devoted only to the Church. Desirous of creating a brotherhood whose members would be ready for immediate action, at the Pope's command, in any sector of the world-wide front, he organized his “Company of Jesus” along military lines and freed the brethren from all time-consuming ritual, such as the choral recitation of Divine Office.

And he ordained a form of government closely resembling an absolute monarchy. According to his Constitutions, valid to this day, the order's highest legislative organ is the general congregation, or parliament. However, its chief function is the election of a general and

his cabinet of personal “assistants” who advise him. Having installed them, parliament goes home, leaving the general to rule supreme during his lifetime. He is addressed as “Your Paternity,” visitors may kiss his hand, and his tremendous power, combined with his black garb, has earned him his grim nickname—the Black Pope. (The real Pope, or Holy Father, who wears white, is the Black Pope's only superior among men.)

Under its chief executive, the society moves as one body, with orders coming down, through the provincial and local superiors appointed by the general, to the individual Jesuit—whose job is to obey, to do, and, when the need arises, die a martyr's death.

It was, perhaps, the wish to re-evaluate the iron rules laid down by St. Ignatius in the light of our times that prompted the present general—the Very Reverend John Baptist Janssens, a Belgian—to call an extraordinary congregation of the society in 1957. Such congregations are extremely rare—no more than five had been held previously, in the entire history of the order. And, as 185 Jesuit delegates from all over the world assembled here in Rome, the balmy air of the Eternal City buzzed with rumors. Was a rebellion afoot? Was the society about to modernize itself? Would sweeping concessions be made to the younger members who felt that the tight centralism of the order stultified rank-and-file initiative?

As it turned out, the meeting, which lasted from September 6 to November 11, 1957, was more important for what it did not do than for the relatively minor administrative measures it enacted. A welcome sounding board for big and little grievances, the congregation, in the end, decided to leave well enough alone. No doubt, an unexpectedly severe reminder of their duties, administered to the assembled fathers at the beginning of their sessions by the late Pope Pius XII, had a good deal to do with their decision.

Sharply recalling to their minds the meaning of obedience, Pius XII warned Jesuits not to substitute for it “a certain 'democratic' equality in accordance with which a subject would argue with his superior until they had arrived at a solution pleasing to them both.” “May there be no room among you for that prideful spirit of 'free investigation,’” he warned. Exhorting Jesuits not to live like “men of the world seeking pleasure in what seems useful, agreeable and delightful,” the Pontiff, finally, voiced his disapproval of “long, leisurely pleasure trips,” and other “superfluities.”

“Take care,” he told his startled listeners, “that the use of tobacco is discontinued among you!”

Behind this now historic incident there lies a crisis which affects, in varying degrees the life of every religious order. In fact, one may well wonder how these groups, organized centuries ago in a world very different from ours, have survived at all. And while the answer to this question may be found in the ever-present need of men and women to turn away from the activities and pleasures of the world and spend their lives in contemplation or the fulfillment of spiritual tasks, it is easy to see how these high ideals might clash with the realities of modern life.

Take, for example, the ideal of obedience which has become the Jesuits' trademark to the point where fact and fiction mingle to create a myth. Much of the fifteen years it takes to make a Jesuit is spent, no doubt, in rearranging his personality. No Jesuit can forget that St. Ignatius himself described obedience as “a holocaust in which the whole man, nothing at all excepted, is offered up.” Where ordinary obedience is a matter of subjecting one's own will to that of the superior, the Jesuit variety affects will, intellect and judgment.

Indeed, the Jesuit, in St. Ignatius' words, “must offer up his understanding... that he may

not only will, but also think the self-same with his superior.... Obedience comprehends not only the execution, so that the person do that which is commanded, and the will, so that he do it willingly, but also the judgment, that whatsoever the superior commands and thinks good, seem just and reasonable to the inferior, so far, as I have said, as the will, by its force and vigor, can bend the understanding.”

Hence, perhaps, the old superstition that, to a Jesuit, white must be black if his superior tells him so. In point of fact. Jesuit discipline has a deep spiritual meaning, as the obedient subject sees, in his superior, the Lord Himself. Still, when St. Ignatius, in the order's Constitutions, orders the brethren to obey “as if they were a dead body which suffers itself to be borne to any place and to be treated in any manner whatever,” the outsider may wonder whether this degree of discipline can actually be maintained. The answer is, it can.

Time and again, the Jesuit, engaged in a scientific project or a stimulating job, is suddenly told to pack up and go far, far away. The president of a great university may find himself, tomorrow, the head of a remote and modest house of studies, or a hospital. A brilliant scholar may be ordered to teach small boys arithmetic. A young man may be sent for the rest of his life—to a small mission station in the tribal lands of South America. He may be ordered to speak, henceforth, in another language, or change his nationality. And he is not expected to reply with a “See here . . .”

It's true, any command is void if it conflicts with moral or religious law, or with the evidence of patent truth. St. Ignatius thought of it: “If anything occurs to you different from the superior's opinions and it seems... that it ought to be declared, you may propose it to him.” The loophole will, however, prove of no avail when used to wriggle out of an unpalatable order. American Jesuits, yanked out of some important job back home and called to Rome to work at headquarters, so often justify their remonstrations with an ailing stomach that the “American stomach-ache” is now proverbial among Jesuits here. After the third demur, a man is usually told to stop his mutterings and come on over.

Obedience has a sister, Poverty. As the society is, technically, one of the mendicant orders, living off alms—and, thanks to a papal dispensation, tuition fees—austerity is part of every Jesuit's life. He may own nothing. What he possessed, in civil life, he has disposed of, like a dying man, in a last will and testament before becoming a full member of the order. If he earns a salary as a teacher, writer or administrator, he turns it over to the community and is, in turn, allotted what modest funds he needs for certain specified necessities.

Send your Jesuit friend a fountain pen for Christmas, and he will take it in to his superior, who, if your friend already has a pen, may hand your gift to another of his subjects or present it to a visitor. The story is told that Father Janssens, the present general, cornered by several visiting American Jesuits while walking in the gardens behind headquarters, obligingly posed for their snapshots—only to order, the day after, the prompt surrender of all nonessential cameras.

At home, most Jesuits, living in residential-hall-style buildings, enjoy a modicum of comfort in their rooms. There'll be a bed, a wardrobe, a bookshelf, a desk, a typewriter, and—in the United States—a washbasin with running water. (At world headquarters in Rome, a somber, five-story brick building put up some thirty years ago, the only running water is to be found in common washrooms.) However, in the outside world, where is the borderline between necessity and self-indulgence? In order to fulfill his apostolic mission, the Jesuit may have to travel, May he take an airplane? If traveling by train, is he entitled to a sleeper? The rule of

thumb says that, if a good night's rest is necessary for the performance of his work, he may indulge. But things get tricky, once again, if it's a hot day and our man longs for refreshment. A dish of ice cream? A glass of beer? Well—maybe. And so on, through the myriad small temptations and conveniences of our century.

“For an adult and a free man,” one Jesuit allowed, “all this is a great mortification.”

The world was not exactly stagnating when St. Ignatius called into life his “Company of Jesus” which was confirmed, in 1540, by Pope Paul III. The Reformation was sweeping across Europe, shaking the Church of Rome to its foundations, and that huge, lumbering machine was ill-equipped for counterattack. The unheard-of mobility of the new order, its willingness to tackle any spiritual task, made it a natural instrument in the ensuing battle.

Soon, Jesuits found themselves in the forefront of the Counter-Reformation. As the Pope's theologians, they animated the historic Council of Trent, which, in 1545-63, laid down the main lines of spiritual and doctrinal defense against Protestantism. Their shock tactics in going into hostile territory to preach and teach recaptured large portions of Europe for the Catholic faith. And overseas, their missionaries, swarming out by the hundreds, secured new worlds for Rome.

Themselves a product of the cultural upheaval known as the Renaissance, the Jesuits built their theology upon the humanism of their age. Because Man was the keystone of their reasoning, their theological approach was bound to clash with the great systems of medieval thought which started out with God and then descended to the human plane to see how Man fitted in. The Jesuits' bitter disputes with the older orders, especially the deeply intellectual Dominicans—disputes on how to reconcile our own free will with God's supreme dominion—make one of the most fascinating chapters of Church history. To this day, the Dominicans, in their religious teaching, stress God's omnipotence, while the Jesuits are more concerned with Man's free will, and both arrive at different interpretations of the action of God's grace. The friendly rivalry allows for some good-natured ribbing—if you want to hear some good Jesuit jokes, you'll have to go to the Dominicans.

When St. Ignatius died, in 1556, the order, whose first general he was, had spread across the breadth of Europe and penetrated into Asia, Africa and the Americas. It numbered about 1000 members. Because of their great skill in setting up colleges, and their ability as teachers, the Jesuits soon had a virtual monopoly of higher education in many countries. In their attempts to reach the multitude, they usually worked from the top down. Their own monarctic Constitutions, and the aristocratic background of many of their members, linked them, from the beginning, to the ruling classes. And, as confessors and advisers to princes, kings and queens, they often found themselves involved in politics. Whether they were, in fact, behind this or that revolution or conspiracy will keep historians arguing forever. What is important is that a large sector of the public had gradually come to see, behind the Jesuits' impressive front of world-wide influence, a sinister design—a secret drive for power.

No doubt, the wealth the order had amassed, its large estates, its water rights, its sugar plantations, and the fact that it ran, under Spanish suzerainty, a virtual empire of its own in South America, disquieted many minds. Nor had its association with the suppression of the Jansenists—a Catholic movement minimizing man's free will—contributed to the society's popularity. The unfortunate sentence, “When the end is lawful, the means are also lawful,” culled from a book by the Jesuit Busenbaum published in 1650, led to the allegation that, to all Jesuits, the end justified the means. And their ability to turn an argument to the opponent's

disadvantage made people think of them as hypocritical and crafty.

When, finally, some leading spirits of the Age of Reason, including the brilliant—and Jesuit-trained—Voltaire, mounted an anti-Jesuit crusade, even some of the order's royal sponsors felt it expedient to switch sides. In 1773, the Pope, upon the urging of the Catholic kings of France and Spain, and fearing a schism splitting Catholic Christianity in two, suppressed the order. It was the ultimate weapon in his arsenal—the thunderbolt of Zeus, not used, before or since, against a major order of the Church.

It did not kill the Jesuits. True, when the Vatican, in 1814, solemnly reinstated them throughout the world—they had survived in Protestant Prussia during the life of Frederick the Great, and in Orthodox Russia under Catherine the Great and her successors—hostility still greeted them in many countries. Expelled, since then, four times from France, five times from Spain, and, on occasion, from assorted other nations, the order has been pushed around unmercifully. But it has won the battle for its rehabilitation. Today, the only Western country—besides the Soviet Union and most of its satellites—that outlaws the society is Switzerland; and even there a Jesuit is free to come and go.

How does one get to be a Jesuit? About 350 young Americans join the society every year. Nineteen years of age, and sometimes, older, they come from every social stratum, and search for something that no worldly job, career or business can give them. Their serious intent, known as “vocation,” should rest on something more than reason. “What we are looking for is a supernatural motivation” one senior Jesuit explained. Apart from that, good health, a virtuous life, a high-school education, a well-adjusted personality and a good brain are all that is required.

The grinding process starts immediately—to last for fifteen years. Donning the habit, the novice joins a group of about twenty others at a secluded Jesuit establishment, like the scholasticate at Florissant, Missouri, in spiritual preparation for his life in the society. His day is organized from five A.M. to nightfall, and the routine includes instruction, prayer, and a good deal of humble, menial work. It includes, too, a thirty-day retreat—the series of deep self-examinations based on the classic document of Jesuit introspection, the *Spiritual Exercises* of St. Ignatius. At any time, before the first two years are up, the novice may be told he is not fit to be a Jesuit and shipped back home; by the same token, he may turn in his cassock on his own volition and walk out the door.

But, at the end of the two-year novitiate, the young man takes the triple vows of perpetual poverty, chastity and obedience. He's in the army now. And he moves upward (leaving lay brothers behind at this point) through a two-year liberal-arts course, to a Jesuit college for priests where he spends three years studying philosophy, in Latin. A three-year “regency” of active teaching at a Jesuit high school or college rounds out a memorable and decisive decade.

The pressure, all this time, has been terrific. While senior Jesuits do not deny that some fine boys do crack under the strain, the miracle is that it happens to so few. Day in, day out, the student is closed in by the unyielding framework of a highly organized and regimented life. His study program is a heavy one, additional hours are spent in mental prayer, his character is put to many tests, his conscience is kept on a continuous alert. His teachers and superiors, closely observing him, report to their superiors and, in the end, the society knows more about him than he does himself.

And now the student, having come this far, narrows his field of vision to concentrate on

the Divine. Transferred to a theologate, such as St. Mary's College, Kansas, he studies for the priesthood. After the third year of this four-year course, he is ordained a priest, and it is only now that Mr. Brown, S.J., turns into Father Brown, S.J. A fifteenth year of spiritual preparation, the tertianship, once more at a secluded place, puts on the polish. Still—there is one more step. All fathers must, some two years later, take their final vows, implying the definitive binding of order to man and man to order. However, those who have proved themselves the fittest in the long, painful process of selection, add to the standard vows of poverty, chastity and obedience, a fourth—that of perpetual obedience to the Pope. This fourth vow is the celebrated Jesuit refinement. Those asked to take it—one out of every four or five—henceforth form the elite of “professed fathers,” and they alone may hold high office.

What kind of man is Father Brown as he emerges from his monumental incubator? He is, for one thing, an extremely learned fellow. He has read everything from Aristotle to Jean-Paul Sartre. He knows the ins and outs of philosophy, theology, history and sociology. He can converse in Latin, and he is, as a rule, at home in several other languages.

His personality is formed in line with the established pattern of the order. Down to the tips of his sensitive fingers, he is a Jesuit. While it would be absurd to say that the long grinding process had erased his individuality—you only have to put a German, a French and an American Jesuit around a table to see that even Jesuit formation has its limits—a certain norm has been achieved. Our Father Brown, S.J., knows how to think, to reason, to obey, to do without. Inhabited by a strong will, he is, at the same time, the perfect instrument of a superior will. A powerful *esprit de corps* links him with every member of his brotherhood. He is used to being baited by his enemies, and watched by his superiors. And he is honest with himself to the extent of formally examining his conscience for fifteen minutes twice a day, usually noting the results on a small card.

“At noon I may have given myself a five,” one American Jesuit explained, “and in the evening only a three. ‘What’s wrong?’ I ask myself. ‘Why did I go downhill today?’”

With such a man, the order can take chances. It can send him, alone, to the end of the world, and know he’ll do out there what he is told to do. But while the general has the final say in putting Father Brown into his proper niche—“We don’t want to see a man carve out his own career,” one leading Jesuit remarked—the individual enjoys, in fact, wide freedom of professional activity and, in the end, is apt to gravitate to what he’s best at. Allowed to specialize with the society’s approval in any subject from canon law to electronics, he may go off to study for a doctorate at Harvard, Yale or any other institute of higher learning at home or overseas.

Working, as ever, “for God’s Greater Glory,” Jesuits are employed, today, at pushing back frontiers of human ignorance in an astonishingly vast variety of fields. You will find Jesuit archaeologists, script writers, language teachers, rocket engineers, economists, biologists, experts on agriculture, aeronautics, marketing methods, Marxian dialectics. Earthquakes have always been a Jesuit hobby—the order now runs thirty-one seismological stations, including seventeen in the United States. In addition, the society runs sixteen meteorological observatories, six centers for the study of geomagnetism, three for the study of the ionosphere, two for observing celestial bodies, three for observing artificial satellites, and five for the study of solar energy—all of them, with the exception of the center for the observation of artificial satellites at Georgetown University at Washington, D.C., located outside the United States. A group of Jesuit astronomers operates the observatory of the Vatican. Vatican Radio, whose

powerful senders broadcast to the Iron Curtain countries, is staffed entirely by Jesuits, all of them linguists to whom the program's twenty-six languages present no problem.

An army of 6000 Jesuits—most of them native-born—now garrisons the order's mission stations, spreading the word by way of schools, hospitals and social work in territories where Christianity is not yet firmly rooted. Traditionally strong in the Far East—where Jesuits played a heroic role in an attempt to Christianize Japan, and where the famous Jesuit “Apostle to the Indies,” St. Francis Xavier, died off the China coast in 1552—the order now considers India its most important mission field. As, in the missions, Jesuit priests man many parishes, all of the order's forty active bishops are to be found in mission territory.

Although the Jesuits, in contrast to their ancient rivals, the Dominicans, do not run a “third order” for affiliated laymen, so powerful a body as the Society of Jesus could not help attracting allies and satellites. The field of Jesuit influence is vast, affecting almost every social stratum. Professional and business men in many countries are conspicuous among laymen willing to work with the society, and Jesuit-sponsored groups of Catholic executives flourish in Germany, France, the United States, and elsewhere. But the chief vehicles of Jesuit thought are two world-wide organizations of men and women aspiring to a deeper spiritual life—the Apostleship of Prayer, also known as the League of the Sacred Heart, with about 40,000,000 members, including some 6,000,000 in the United States; and the Sodalties of Our Lady, with about 1,000,000 American associates.

Ready to serve the Church wherever action is required most, the order has, in recent years, given much of its time and energy to labor questions. In the United States, labor relations now rank with the Jesuits' prime interests. The order operates a string of labor schools across the country, Jesuit specialists have sat on many arbitration boards, and Jesuit priests, working directly with the unions, are now a common sight on many a tough water front. In France, where the de-Christianization of the masses has long preoccupied the Catholic Church, the Jesuits were among those who, after World War II, donned overalls and went into the factories as “worker-priests.” And even when the Vatican, in 1953, decreed the end of the experiment, a few of them continued working, in their capacity as priests, with miners, factory hands and slum dwellers they had come to know and like. Among the rest of the society, French Jesuits, though sometimes called “Left wing” and “hard to govern,” are more often saluted as the order's outstanding intellectuals.

Teaching the young, however, is still the order's most conspicuous activity. In Rome, the famed Pontifical University known as the Gregoriana, founded by St. Ignatius himself, remains a Jesuit preserve. Here, at the fountainhead of the Catholic universe, some 2500 ecclesiastic students, belonging to fifty-nine nations, sit at the feet of 120 picked professors—all of them Jesuits, and not a few of them Americans. A large part of the world's priest population thus owes its doctrinal formation, in no small measure, to the Jesuits.

In the United States, the order has gone heavily into professional training. Besides its twenty-eight universities and colleges and forty-three high schools, it now runs thirteen law schools, five schools of medicine, ten nursing schools, eight schools of engineering including a school of aeronautics, and a foreign-service school.

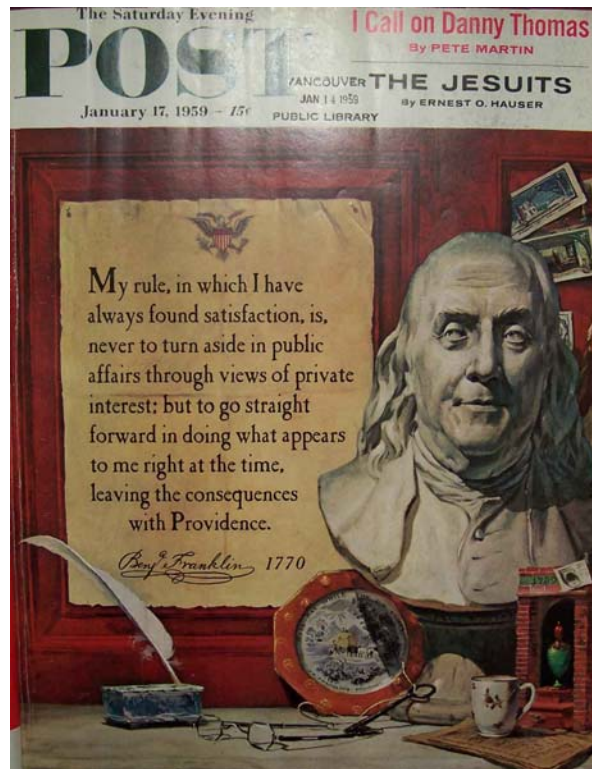
Contrary to a widely held opinion, the teaching in a Jesuit school is not always done by Jesuits. Although almost all Jesuit colleges belong to the society, and Jesuits hold most administrative jobs in them, some seven out of every ten teachers are laymen, and not necessarily Catholics. As for the students, one sixth of the enrollment is non-Catholic—a quiet

tribute to the Jesuit ideal of an “old-fashioned” education.

One might well find a grain of irony in the phenomenal good health of the society in the United States. Born of the deep spiritual conflicts racking this troubled European continent, and intimately linked for centuries with the vicissitudes of the Old World, the order now looks to the United States for roughly half its annual crop of novices. Soon, what was only yesterday a tender branch may harden into the main root of the society, and the election of the first American general seems no more than a matter of time. Heirs to the role of leadership which, until recently, was held by Spain, the Americans are looked on, by the rest of the fraternity, as standard-bearers of the future.

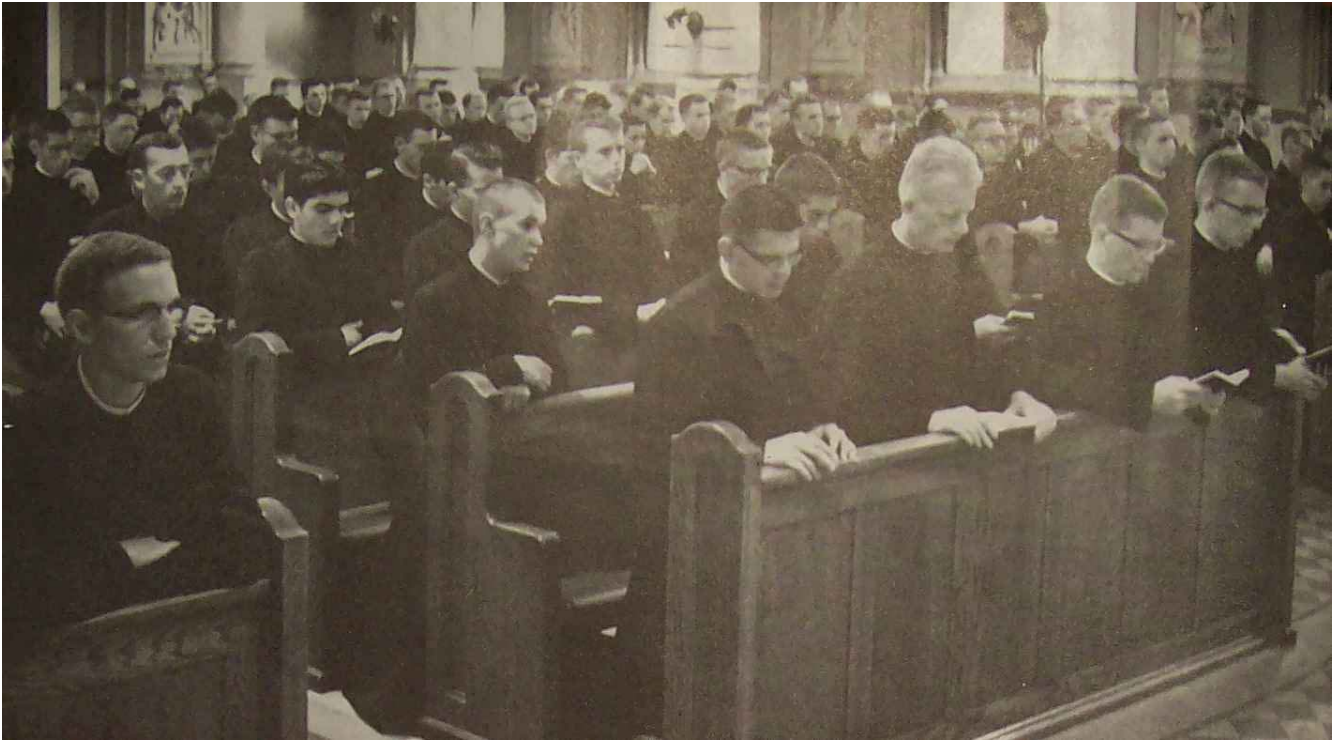
At the same time, they are still something of a question mark. While universally admired for the humility of their approach, the purity of their religious spirit, and their good comradeship, American Jesuits are sometimes scolded by their European brethren for their extreme conservatism. Whenever minor changes or routine improvements are discussed—in the life of the order as a whole or merely in a Jesuit house inhabited by priests of many nationalities—it's the Americans who, in the words of one highly regarded European father, “hang back.” Conformists by conviction, they disappoint those Old-World Jesuits who had come to see, in the spectacular growth of the United States contingent, hope for an “American Revolution” inside the society.

Still, the adherence to old forms, even if they may seem archaic, has always been part of the order's strength. And the Americans have on their side the often-quoted verdict of a former Pope, Clement XIII, who, when some changes in the rule of St. Ignatius were suggested, said of the Jesuits, in wonderfully telegraphic Latin: “*Aut sint ut sunt aut non sint*”—let them be as they are or not at all.





The Very Reverend John Baptist Janssens, Father General of the Society of Jesus. He acknowledges no man on earth his superior, save the Pope himself.



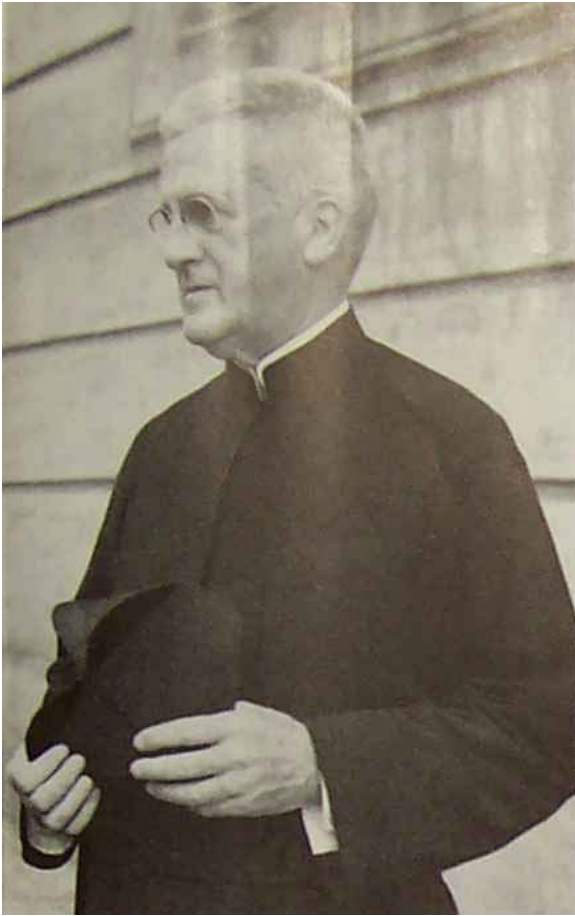
Novices at evening prayer at St. Stanislaus Seminary, Florissant, Mo. Each year about 350 young Americans enter the Society.

Below: Two of the late Pius XII's most trusted Jesuit confidants Anthony Bea, confessor, and William Hendrich, librarian.

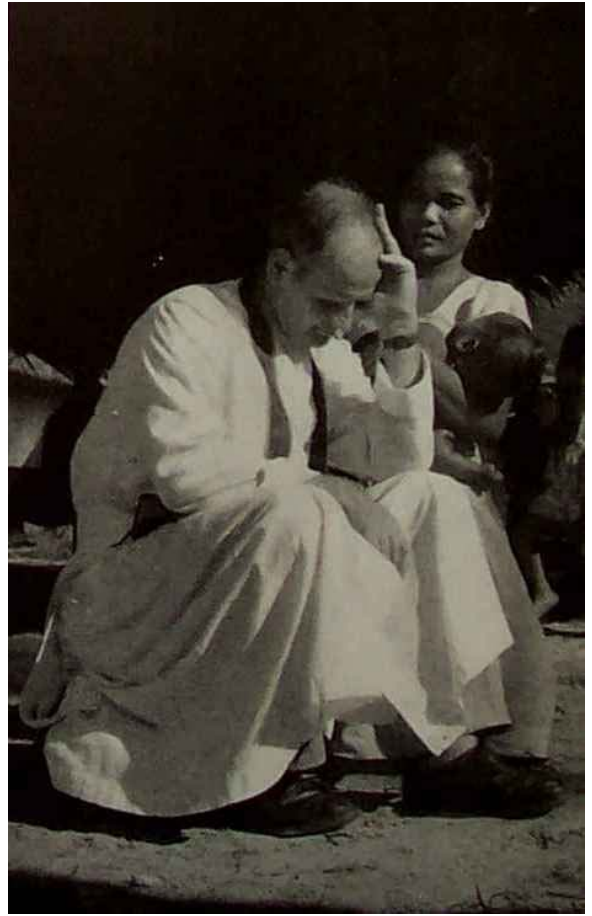


Antonio Stefanizzi, S.J. directs the Vatican Radio, which is staffed entirely by Jesuits.





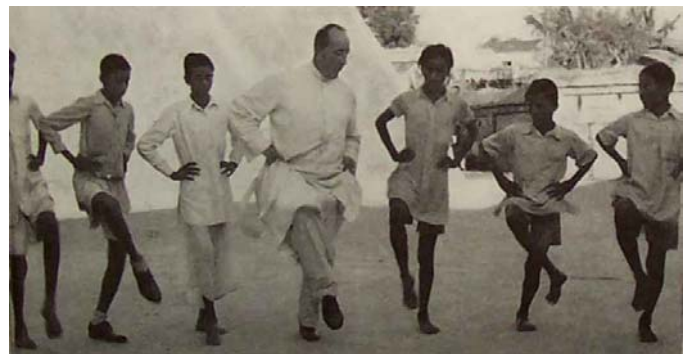
Vincent A. McCormick, adviser to the Father General, represents the American part of the order at Rome.



On the Pacific Island of Truk, in the Carolines, Father John Hoek hears a native woman's confession.



American Jesuits operate an FM radio station at Fordham University in New York (above) as well as a radio and TV station in New Orleans.



Father Vincent McGlinchey with his charges at the Jesuits' Patna Mission in India.